A BREIFE
RELATION
OF

Certaine ſpeciall, and moſt materiall paſſages, and ſpeeches in the Starre-Chamber,

Occaſioned

And delivered Iune the 14th. 1637. at the Cenſure of thoſe three worthy Gentlemen,

Dr. Baſtvvicke, Mr. Burton, and Mr. Prynne,

As it hath beene truely and faithfully gathered from their owne mouthes by one preſent at the ſaid Cenſure.

Printed in the yeare 1638.

A Briefe Relation of certaine ſpeciall and moſt materiall paſſages, and ſpeeches in the Starre-Chamber, occaſioned and delivered Iune the 14th. 1637. *at the cenſure of thoſe three worthy Gentlemen*, Dr. Baſtwicke, Mr. Burton, *and* Mr. Prynne, *as it hath beene truely and faithfully gathered from their owne mouthes by one preſent at the ſame Cenſure.*

BEtweene eight and nine a clocke in the morning (the 14. of Iune) the Lords being ſett in their places in the ſaid Court of Starre-chamber, and caſting their eyes upon the Priſoners, then at the Barr, S. Iohn Finch (chiefe Juſtice of the Common Pleas) began to ſpeake after this manner.

I had thought Mr. Prynne had had no eares, but me thinkes hee hath eares; which cauſed many of the Lords to take the ſtricter view of him; and for their better ſatisfaction, the Uſher of the Court was commaunded to turne up his haire, and ſhew his eares: Upon the ſight whereof the Lords were diſpleaſed they had beene formerly no more cutt off; and caſt out ſome diſgracefull words of him. *Sr. Iohn Finch.*

To which Mr. Prynne replied; My Lords, there is never a one of your Honours, but would be ſorry to have your eares as mine are. *M. Pryn.*

L. Keeper The Lord Keeper replied againe; In good faith hee is somewhat sawcy.

M. Pryn. I hope (said Mr. Prynne) your Honours will not be offended, I pray God give you eares to heare.

L. Keeper The busines of the day (said the Lord Keeper) is to proceed on the Prisoners at the Barr.

M. Pryn. Mr. Prynne then humbly desired the Court to give him leave to make a motion or two, which being graunted, he mooves.

First, that their Honours would be pleased to accept of a crosse Bill against the Prelates, signed with their owne hands, being that which stands with the Iustice of the Court, which he humbly craved, and so tendred it.

L. Keeper As for your crosse Bill, it is not the busines of the day; Hereafter if the Court shall see just cause, and that it savours not of Libelling, wee may accept of it; for my part I have not seene it, but have heard somewhat of it.

M. Pryn. I hope your Honours will not refuse it, being it is on his Majesties behalfe; wee are his Majesties Subjects, and therefore require the Iustice of the Court.

L. Keeper But this is not the busines of the day.

M. Pryn. VVhy then, My Lords, I have a second motion, which I humbly pray your Honours to graunt; which is, That your Lordships will be pleased to dismisse the Prelates, here now sitting from having any voyce in the censure of this cause, (being generally knowne to be Adversaries) as being no way agreeable with equity or reason, that they who are our Adversaries, should bee our Iudges: Therefore wee humbly crave they may be expunged out of the Court.

L. Keeper In good faith its a sweet motion, is't not? Herein you are become Libellous. And if you should thus Libell all the Lords and Reverend Iudges, as you doe the most Reverend Prelates, by this your Plea, you would have none to passe sentence upon you for your Libelling, because they are parties.

M. Pryn. Under correction (My Lord) this doth not hold; Your Honour need not putt that for a certainty, which is an uncertainty; we have nothing to say to any of your Honours, but onely to the Prelates.

Well,

Well, proceed to the busines of the day; Read the Information. *L. Keeper*
Which was read, being very large; and these five Bookes annexed thereunto (viz.) a Booke of Dr. Bastwicks written in Latin.

The second, a little Booke, intituled, Newes from Ipswich. The third intitled, A Divine Tragedy, recording Gods fearefull judgements on Sabbath breakers. The fourth Mr. Burtons Booke, intituled, An Apology of an Appeale to the Kings most Excellent Majesty, with two Sermons for God and the King, preached on the fifth of November last. The fifth and last Dr. Bastwickes Letany.

The Kings Counsell (being five) tooke each of them a severall Booke, and descanted there at the Barre upon them according to their pleasure.

Mr. Attorney began first with D. Bastwickes Latin Booke, pick- *Mr. Attorney.*
ing out here & there particular conclusions that best served for his owne ends, (as did all the other Counsell out of the former other Bookes) to the great abuse of the Authors, as themselves there immediately complained, intreating them to reade the foregoing grounds upon which the said conclusions depended, without which they could not understand the true meaning of them.

Next unto the Attorney, Serjeant Whitfeild falls upon Reverend *Serjeant.*
Mr. Burtons Booke, who vented much bitternes against that unreprooveable Booke (as all that read it with an honest and orthodox heart may clearely perceive) swearing, In good faith, My Lords, there is never a page in this Booke, but deserves a heavier and deeper Censure then this Court can lay upon him.

Next followed A. B. who in like manner descanted upon the Newes from Ipswich, charging it to be full of pernitious lyes, and especially vindicating the honor of Mathew VVren, Bishop of Norwich, as being a learned, pious, and Reverend Father of the Church.

In the fourth place followes the Kings Solicitor, who acts his *M. Littleton.*
part upõ the Divine Tragedy; To which part of it, cõcerning Gods judgements on Sabbath-breakers, he had little to say, but onely putt it off with a scoffe, saying; that they sate in the Seate of God, who judged those accidents which fell out upon persons suddainly strooken, to be the judgement of God for Sabbath-breaking, or

words to the like effect: but enlarged himselfe upon that passage, which reflected upon that late Reverend (as hee termed him) and learned Professor of the Law, and his Majesties faithfull Servant Mr. William Noy, his Majesties late Attorney, who (as hee said) was most shamefully abused by a slaunder layd upon him; which was, That it should be reported, that Gods judgement fell upon him for so eagerly prosecuting that innocent person Mr. Prynne; which judgement was this; That he laughing at Mr. Prynne while hee was suffering upon the Pillory, was strooke with an issue of blood in his privy part, which by all the art of man could never be stopped unto the day of his death, which was soone after. But the truth of this (My Lords saith he) you shall finde to be as probable as the rest; for we have here three or foure Gentlemen of good credit and ranke, to testify upon oath, that hee had that issue long before; and thereupon made a shew, as if he would call for them in before the Lords, to witnesse the truth thereof (with these particular words, Make roome for the Gentlemen to come in there) but no one witnesse was seene to appeare: Which was pretty delusion, and worth all your observations that read it: And so concluded (as the rest) that this Booke also deserved a heavy and deepe Censure.

Mr. *Harbert.* Lastly followes Mr. Harbert, whose descant was upon Dr. Bastwickes Letanie, picking out one or two passages therein, and so drawing thence his conclusion, that jointly with the rest, it deserved a heavy Censure.

The Kings Counsell having all spoken what they could, the Lord Keeper said to the prisoners at the Barre.

Lord Keeper. You heare Gentlemen wherewith you are charged; and now, least you should say, you cannot have liberty to speake for your selves, the Court gives you leave to speake what you can, with these conditions:

First, that you speake within the bounds of modesty.

Secondly, that your speeches be not Libellous.

Prisoners. They all three answered, they hoped so to order their speech as to be free from any immodest or Libellous speaking.

L. Keeper Then speake a Gods name, and shew cause why the Court should not proceed in Censure (as taking the cause *pro confesso*) against you.

My

My Honourable good Lords, ſuch a day of the moneth there came a Subpœna from your Honours, to enter my appearance in this Court; which being entred, I tooke forth a coppy of the Information, which being taken, J was to draw my Anſwer, which I endeavoured to doe, but being ſhutt up cloſe priſoner, I was deſerted of all meanes, by which I ſhould have done it; for I was no ſooner ſerved with the Subpœna, but I was ſhortly after ſhutt up cloſe priſoner, with ſuſpention of pen, inke and paper; which cloſe imprisonment did eate up ſuch a deale of my time, that I was hindred the bringing in of my Anſwer: You did aſſigne me Counſell, 't is true, but they neglected to come to me, and I could not come to them, being under lock and key: Then upon motion in Court, yee gave me liberty to goe to them; but then preſently after that motion (J know not for what cauſe, nor upon whoſe commaund) I was ſhutt up againe: And then I could not compell my Counſell to come to me, and my time was ſhort, and I had neither pen nor inke, nor Servant to do any thing for me, for my Servant was then alſo kept cloſe priſoner under a Purſevants hands; This was to put impoſſibilities upon mee. Then upon a ſecond motion for pen and inke (which was graunted me) I drew up ſome Inſtructions, and in a fortnight time ſent 40 ſheetes to my Counſell; ſuddainly after I drew up 40 ſheetes more, and ſent to them; My Lord, I did nothing but by the adviſe of my Counſell, by whom I was ruled in the drawing up of all my anſwer, and payd him twice for drawing it, and ſome of my Counſell would have ſet their hands to it. Here is my Anſwer, I tender it upon my oath, which your Lordſhips cannot deny with the Iuſtice of the Court. *M. Pryn.*

Wee can give you a Preſident, that this Court hath proceeded & undertakē a cauſe *pro confeſſo* for not putting in an Anſwer in ſix dayes; you have had a great deale of favour ſhewed in affording you longer time, and therefore the Court is free from all calumny or aſperſion, for rejecting your Anſwer not ſigned with the Counſels hands. *L. Keeper*

But one word or two, my Lords, I deſire your Honours to heare me; I put a caſe in law, that is often pleaded before your Lordſhips, one man is bound to bring in two witneſſes; if both or one of them faile, that hee cannot bring them in, doth the Law (my Lords) *M. Pryn.*

make

make it the mans act? You assigned me two Counsellors; one of them fayled, I cannot compell him; Here he is now before you, let him speake, if I have not used all my endeavours to have had him signed it (which my other Counsell would have done, if this would have set his hand to it with him) and to have put in long since.

Counsell. My Lord, there was so long time spent ere I could doe any thing, after I was assigned his Counsell, that it was impossible his Answer could be drawne up in so short a time as was allotted; for after long expectation, seeing he came not to mee, I went to him, where I found him shut up close prisoner, so that I could not have accesse to him; Whereupon I motioned to the Lieftenant of the Tower, to have free liberty of speech with him cõcerning his answer; which being graunted me, I found him very willing and desirous to have it drawne up; whereupon I did moove in this Court for pen & paper; which was graunted, the which he no sooner had gottẽ, but he set himself to draw up Instructions, and in a short time, sent me 40 sheetes; and soone after I received 40 more; but I found the Answer so long, and of such a nature, that I durst not set my hand to it, for feare of giving your Honours distast.

M. Pryn. My Lords, I did nothing, but according to the direction of my Counsel, only I spake mine owne words, my answer was drawne up by his consent, it was his owne act, and hee did approove of it; and if he will be so base a Coward, to doe that in private which he dares not acknowledge in publick, I will not such a sinne lye on my conscience, let it rest with him. Here is my Answer, which though it be not signed with their hands, yet here I tender it upon my oath, which you cannot in Iustice deny.

L. Keeper But Mr. Prynne, the Court desires no such long Answer; Are you guilty or not guilty?

M. Pryn. My good Lord, I am to answer in a defensive way, Is here any one, that can witnes any thing against me? Let him come in. The Law of God standeth thus; that a man is not to be condemned, but under the mouth of two or three witnesses. Here is no witnesse comes in against me, my Lord, neither is there in all the Informatiõ one clause that doth particularly fall on me, but onely in generall, there is no Booke laid to my charge. And shall I be condemned

for

for a particular act, when no occusation of any particular act can be brought against me? This were most unjust and wicked. Here I tender my answere to the Information upon my oath; My Lord, you did impose impossibilities upon me, I could doe no more then I was able.

Well hold your peace, your answer comes too late. Speake you Dr. Bastwicke. *L. Keeper*

My Honorable Lords, mee thinks you looke like an Assembly of Gods, and sit in the place of God; yee are called the Sonnes of God: And since I have compared you to Gods, give me leave a little to paralell the one with the other, to see whither the comparison betweene God and you doth hold in this noble and righteous cause. This was the carriage of Almighty God in the cause of Sodome, Before hee would pronounce sentence, or execute judgement, he would first come downe, and see whether the crime was altogether according to the cry that was come up. And with whom doth the Lord consult, when he came downe? With his Servant Abraham, and hee gives the reason; for I know (saith hee) that Abraham will commaund his children & household after him, that they shall keepe the way of the Lord to doe Justice & Judgment. My good Lords, thus stands the case between your Honours and us this day; there is a great cry come up into your eares against us from the Kings Attorney; why now bee you pleased to descend & see if the crime bee according to the cry, and consult (with God) (not the Prelates being the adversary part, and; as it is apparant to all the World) doe proudly set themselves against the wayes of God, and from whom none can expect Iustice or Iudgement) but with righteous men, that will be impartiall or either side, before you proceed to censure, which censure you cannot passe on us without great injustice before you heare our Answers read, Here is my Answer, which I here tender upon my oath; My good Lords; give us leave to speake in our owne defence; wee are not conscious to our selves, of any thing we have done that deserves a Censure this day in this Honourable Court, but that vve have ever laboured to maintaine the Honour, Dignity, & Prerogative Royall of our Soveraigne Lord the King, let my Lord the King live for ever. Had I a thousands lives, I should thinke them all to little to spend for the *Dr. Bast.*

maintenance of his Majesties Royall Prerogative, My good Lords can you proceed to Censure before you know my cause? I dare undertake, that scarce any one of your Lordships have read my Bookes: And can you then Censure me for what you know not, and before I have made my defence? O my Noble Lords! is this righteous judgement? This were against the Law of God and Man, to condemne a Man, before you know his crime. The Governour before whom S. Paul was carried (who was a very Heathen) would first heare his cause before he would passe any Censure upon him; And doth it beseeme so Noble and Christian Assembly to condemne mee before my Answer bee perused and my cause knowne? Men, Brethren, and Fathers, into what an age are wee fallen? I desire your Honours to lay aside your Censure for this day, & inquire into my cause, heare my Answer read; which if you refuse to doe, I here professe, I will cloath it in Roman Buffe, and send it abroad unto the view of all the world, to cleare mine innocency, and shew your great injustice in this cause.

Lord Keeper. But this is not the busines of the day; Why brought you not in your Answer in due time?

Dr. Bastwike. My Lord, a long time since I tendred it to your Honour, I faibled not in any one particular: And if my Counsell be so base and cowardly, that they dare not signe it for feare of the Prelates (as I can make it appeare) therefore have I no Answer? My Lord, here is my Answer, which though my Counsell out of a base spirit, dare not set their hands unto, yet I tender it upon my oath.

L. Keeper But Mr. Dr. you should have beene briefe; you tendred in too large an Answer, which (as I heard) is as Libellous as your Bookes.

D. Bastw. No, my Lord, it is not Libellous though large, I have none to answer for me but my selfe, and being left to my selfe, I must plead my conscience in answer to every circumstance of the information.

L. Keeper What say you Mr. Dr. are you guilty, or not guilty? Answer yea or no, you needed not to have troubled your self so much about so large an Answer.

I know,

I know, none of your Honours have read my Booke; And can you with the Iuſtice of the court, condem ne me before you know what is writen in my bookes? *D. Baſt-wicke.*

What ſay you to that was read to you even now? *L. Keeper*

My Lord, he that read it did ſo murther the ſence of it, that had I not knowne, what *I* had writen, I could not tell what to have made of it. *D. Baſt.*

What ſay you to the other ſentence read to you? *L. Keeper*

That was none of mine, I will not father that which was none of my owne. *D. Baſt.*

Did not you ſend that booke, as now it is, to a Noble mans houſe together with a Letter directed to him? *L. Dorſet.*

Yea my Lord, I did ſo, but withall you may ſee in my Epiſtle ſet before the booke, I did at firſt diſclaime what was not mine; I ſent my Booke over by a Dutch Merchant, who it was that wrote the addition I doe not know, but my Epiſtle ſet to my Booke, made manifeſt what was mine, and what was not; and I cannot juſtly ſuffer for what was none of mine. *D. Baſt.*

My Lord, you heare by his owne ſpeech, the cauſe is taken *pro confeſſo*. *L. Arund*

Yea, you ſay true my Lord. *L. Keeper*

My noble Lord of Arundell, I know you are a noble Prince in Iſrael, & a great Peere of this Realme; There are ſome honourable Lords in this Court, that have beene forced out as combatants in a ſingle duell; it is betweene the Prelates and us, at this time as betweene two that have appointed the feild. The one being a coward goes to the Magiſtrate, & by vertue of his Authority diſarmes the other of his weapons, & gives him a Bullruſh, and then challenges him to fight. If this be not baſe cowardice, I know not what belongs to a Souldier. This is the caſe betweene the Prelates and us, they take away our weapons (our Anſwers) by vertue of your Authority, by which we ſhould defend our ſelves, and yet they bidd us fight. My Lord, doth not this ſavour of a baſe cowerdly ſpirit? I know, my Lord, there is a Decree gone forth (for my Sentence was paſſed long ſince, to cut of our eares. *D. Baſt.*

Lord Keeper. Who ſhall knovv our Cenſure, before the Court paſſe it? Doe you propheſy of your ſelves?

Dr. Baſtwicke. My Lord, I am able ro proove it, and that from the mouth of the Prelates owne Servants, that in Auguſt laſt it was decreed, that Dr. Baſtwicke ſhould looſe his eares. O my Noble Lords! is this righteous judgement? J may ſay, as the Apoſtle once ſaid, What whipp a Roman? I have beene a Souldier able to lead an Army into the field, to fight valiantly for the honour of their Prince; Now J am a Phyſitian, able to cure Nobles, Kings, Princes, and Emperors: And to curtolize a Romans eares, like a Curre, O my honourable Lords! is it not too baſe an act for ſo noble an aſſembly, and for ſo righteous and honourable a cauſe? The cauſe my Lords is great, it concernes the glory of God, the honour of our King, whoſe Prerogative we labour to maintaine and to ſet up in a high manner, in which your Honours Liberties are engaged: And doth not ſuch a cauſe deſerve your Lordſhips conſideration, before you proceed to Cenſure? Your Honours may be pleaſed to conſider, that in the laſt cauſe heard and cenſured in this Court, betweene Sr. Iames Bagge & the Lord Moone, wherein your Lordſhips tooke a great deale of paines, with a great deale of patience, to heare the Bills on both ſides, with all the Anſwers & Depoſitions largely laid open before you; which cauſe when you had fully heard, ſome of your Honours now ſitting in Court, ſaid, You could not in conſcience proceed to Cenſure, till you had taken ſome time to recollect your ſelves. Jf in a cauſe of that natnre, you could ſpend ſo much time, and afterwards recollect your ſelves before you would paſſe Cenſure: How much more ſhould it moove your Honours, to take ſome time in a cauſe wherein the glory of God, the Prerogative of his Majeſtie, your Honours dignity, and the Subjects Liberty is ſo largely ingaged? My good Lords, it may fall out to be any of your Lordſhips caſes to ſtand as Delinquents at this Barre, as we now doe: It is not unknowne to your Honours, the next cauſe that is to ſucceed ours, is touching a perſon that ſometimes hath beene in greateſt power in this Court: And if the mutations and revolutions of perſons and times be ſuch, then I doe moſt humbly beſeech your Honours to looke on us, as it may befall your ſelves. But if all this will not prevaile with your Honours, to peruſe my Bookes, and

heare my Answer read, which here I tender upon the Word and oath of a Souldier, a Gentleman, a Scholler, and a Physitian: I will cloath them (as I said before) in Roman Buffe, and disperse them throughout the Christian world, that future generations may see the innocency of this cause, and your Honours unjust proceedings in it; all which I will doe, though it cost me my life.

Mr. Dr. I thought you would be angrie. *L. Keeper*

No my Lord, you are mis-taken, I am not angrie nor passionate, all that I doe presse is, that you would be pleased to peruse my Answer. *Dr. Bast.*

Well, hold your peace. Mr. Burton, what say you? *L. Keeper*

My good Lords, your Honours (it should seeme) doe determine to Censure us, and take our cause *pro confesso*, although we have laboured to give your Honours satisfaction in all things: My Lords, what you have to say against my Booke, I confesse I did write it, yet did I not any thing out of intent of Commotion or Sedition: I delivered nothing, but what my Text ledd me too, being chosen to suite with the day, namely the fifth of November; the words were these, &c. *Mr. Burton.*

Mr. Burton, I pray stand not naming Texts of Scripture now, we doe not send for you to preach, but to answer to those things that are objected against you. *L. Keeper*

My Lord, I have drawne up my Answer to my great paines and charges, which Answer was signed with my Counsels hands, and received into the Court, according to the rule and Order thereof. And I did not thinke to have beene called this day to a Censure, but have had a legall proceeding by way of Bill and Answer. *M. Burt.*

Your Answer was impertinent. *L. Keeper*

My Answer (after it was entred into the Court) was referred to the Judges, but by what meanes I doe not know, whither it be impertinent, and what cause your Lordships had to cast it out, I know not. But after it was approoved of, and received, it was cast out as an impertinent Answer. *M. Burt.*

L. Finch. The Judges did you a good turne to make it impertinent, for it was as Libellous as your Booke, ſo that your Anſwer deſerved a Cenſure alone.

L. Keeper VVhat ſay you Mr. Burton, are you guilty, or not?

M. Burton. My Lord, I deſire you not onely to peruſe my Booke, here and there but every paſſage of it.

L. Keeper Mr. Burton, time is ſhort, are you guilty, or not guilty? VVhat ſay you to that which was read? Doth it become a Miniſter to deliver himſelf in ſuch a rayling and ſcandalous way?

M. Burton. In my judgement, and as I can proove it, it was neither rayling nor ſcandalous; J conceive that a Miniſter hath a larger liberty thē alwayes to goe in a milde ſtraine: I being the Paſtor of my people, whom I had in charge, and was to inſtruct, J ſuppoſed it was my duety to informe them of thoſe innovations that are crept into the Church, as likewiſe of the danger and ill conſequence of them: As for my Anſwer, yee blotted out what yee would, and then the reſt which made beſt for your owne ends, you would have to ſtand; And now for mee to tender onely what will ſerve for your owne turnes, and renounce the reſt, were to deſert my cauſe, which before I will doe, or deſert my conſcience, I will rather deſert my body, and deliver it up to your Lordſhips to doe with it, what you will.

L. Keeper This is a place where you ſhould crave mercy and favour, Mr. Burton, and not ſtand upon ſuch termes as you doe.

M. Burt. There wherein I have offended through humane frailty, I crave of God and Man pardon: And I pray God, that in your Sentence, you may ſo Cenſure us, that you may not ſinne againſt the Lord.

Thus the priſoners deſiring to ſpeake a little more for themſelves, were commaunded to ſilence. And ſo the Lords proceeded to Cenſure.

The Lord Cottingtons Censure.

I Condemne these three men to loose their eares in the Pallace-Yard at *Westminster*; To be fined five thousands pounds a man to his Majestie: And to perpetuall imprisonment in three remote places of the Kingdome, namely, the Castles of *Carnarvan*, *Cornwall*, and *Lancaster*.

The Lord Finch added to this Censure.

MR. PRYNNE to be stigmatized in the Cheekes with two Letters (S & L) for a Seditious Libeller. To which all the Lords agreed. And so the *Lord Keeper* concluded the Censure.

THE

THE Exeention of the Lords Cenſure in Starre-Chamber upon *Dr. Baſtwicke*, *Mr. Prynne*, and *Mr. Burton*, in the Pallace-yard at VVeſtminſter, the 30th. day of Iune laſt 1637. at the ſpectation whereof the number of people was ſo great (the place being very large) that it cauſed admiration in all that beheld them; who came with tender affections to behold thoſe three renowned Souldiers and Servants of Ieſus Chriſt, who came with moſt undaunted and magnanimous courage thereunto, having their way ſtrawed with ſweet hearbes from the houſe out of which they came to the Pillary, with all the honour that could be done unto them.

Dr. Baſtwicke and *Mr. Burton* firſt meeting, they did cloſe one in the others armes three times, with as much expreſſions of love as might be, rejoycing that they mett at ſuch a place, upon ſuch an occaſion, & that God had ſo highly honoured them, as to call them forth to ſuffer for his glorious Truth.

Then immediately after, *Mr. Prynne* came, the Dr. and hee ſaluting each other, as *Mr. Burton* and hee did before. The Dr. then went up firſt on the Scaffold, and his wife immediately following came up to him, and like a loving Spouſe ſaluted each eare with a kiſſe, and then his mouth; whoſe tender love, boldnes, and cheerefullnes ſo wrought upon the peoples affections, that they gave marvailous great ſhowte, for joy to behold it. Her Huſband deſired her not to be in the leaſt maner diſmay'd at his ſuffrings: And ſo for a while they parted, ſhe uſing theſe words: Farewell my Deereſt, be of good comfort, I am nothing diſmay'd. And then the Dr. began to ſpeake theſe words.

Dr. Baſtwicke. There are many that are this day Spectators of our ſtanding here, as Delinquents, though not Delinquents, we bleſſe God for it. I am not conſcious to my ſelf wherein I have committed the leaſt treſpaſſe (to take this outward ſhame) either againſt my God, or my King. And I doe the rather ſpeake it, that you that are now beholders, may take notice, how farre innocency will preſerve you in ſuch a day as this is; for wee come here in the ſtrength of our God, who hath mightily ſupported us, and fillled our hearts with greater comfort then our ſhame or contempt can be. The firſt occaſion

caſion of my trouble was by the Prelates, for writing a Booke againſt the Pope, and the Pope of Canterbury, ſaid I wrote againſt him: and therefore queſtioned me: but if the Preſſes were as open to us as formerly they have beene, we would ſhatter his kingdome about his eares: But bee ye not deterred by their power neither be affrighted at our ſufferings; Let none determine to turne from the waies of the Lord, but goe on, fight couragiouſly againſt Gog & Magog. I know there be many here who have ſet many daies apart for our behalfe, let the (Prelates take notice of it) and they have ſent up ſtrong prayers to heaven for us, we feele the ſtrength and benefit of them at this time, I would have you to take notice of it we have felt the ſtrength & benefit of your prayers all along this cauſe. In a word, ſoe farre I am from baſe feare, or caring for any thing that they can do, or caſt upon me, that had I as much blood as would ſwell the Theames, I would ſhedd it every droppe in this cauſe, therefore be not any of you diſcouraged, be not daunted at their power, ever labouring to preſerve Innocency, and keep peace within goe on in the ſtrength of your God, and bee will never faile you in ſuch a day as this; As I ſaid before, ſoe I ſay againe Had I as many lives as I haue heires on my head, or dropps of blood in my veines, I would give them all up for this cauſe, this plot of ſending vs to thoſe remote places, was firſt conſulted and agitated by the Ieſuites, as I can make it plainly appeare. O ſee what times we are fallen into, that the Lords muſt ſit to act the Ieſuites plots! For our owne parts we ovve no mallice to the perſons of any of the Prelates, but would lay our necks under their feet to doe them good as they are men, but againſt the uſurpatiõ of their power, as they are Biſhops, we doe profeſſe enemies till doomes day.

Mr. Prynne ſhaking the Dr. by the hand, deſired him that he might ſpeake a word or two. VVith all my heart, ſaid the Doctor.

The cauſe (ſaid Mr. Prynne) of my ſtanding here, is for not bringing in my Anſwer, for which my cauſe is taken *pro confeſſo* againſt mee. VVhat endeavours I uſed for the bringing in thereof, that, God and my owne Conſcience, and my Counſell knowes, whoſe cowardiſe ſtands upon Record to all ages. For rather then I will have my cauſe a leading cauſe, to deprive the ſubjects of that

libertie which I seeke to mainteine, I rather expose my person to a leading example, to beare this punishment: And I beseech you all to take notice of their proceedings in this cause, whē I was served with a Subpœna into this court, I was shut up close prisoner, that I could have no accesse to Counsell, nor admitted pen, inke or paper to draw up my answere by my Instructions, for which J feed them twice (though to noe purpose) yet when all was done, my Answer would not be accepted into the Court, though I tendered it upon my oath. I appeale to all the world, if this were a legall or just proceeding. Our accusation is in point of Libell (but supposedly) against the Prelates, to cleere this now, I wil give you a little light what the Law is in point of Libell (of which profession I have sometimes beene, and still professe my selfe to have some knowledge in) you shall finde in case of Libell, two statutes: The one in the second of Queen Mary; The other in the seventh of Queen Elizabeth. That in the second of Queen Mary, the extremity and heighth of it runs thus: That if a Libeller doth goe so farre and so high as to Libel against *King* or Queen by denominatiō, the high and extremity of the Law is, that they lay no greater fine on him then an hundred pounds, with a moneths imprisonment, And noe corporall Punishment, except he doe refuse to pay his fine; & then to inflict some punishmēt in liewe of that fine at the moneths end. Neither was this Censure to be passed on him, except it were fully prooved by 2 witnesses, who were to produce a certificat of their good demeanor for the credit of their report, or elle confessed by the Libeller. You shall finde in that Statute 7. Eliz. some further addition to the former of 2. Mariæ, and that onely in point of fine and punishment, and it must still reach as high as the person of *King* or Queen. Here this statute doth set a fine of two hundred pounds; the other, but one: This sets three moneths imprisonment; the former but one: So that therein onely they differ. But in this they both agree, namely at the end of his imprisonment to pay his fine, and soo to goe free without any further question: But if hee refuse to pay his fine, then the Court is to inflict some punishment on him correspondent to his fine. Now see the disparity between those times of theirs, and ours. A Libeller in Queen Maries time was fined but an hundred pounds, in Queen Elizabeth time two

hundred

hundred: In Queen Maries dayes but a moneths impriſonment; In Queen Elizabeths three moneths; and not ſo great a fine, if they libelled not againſt King or Queen. Formerly the greateſt fine was but two hundred pounds, though againſt *King* or Queen; Now five thouſand pounds, though but againſt the Prelates, & that but ſuppoſedly, which cannot be prooved: Formerly, but three moneths impriſonment; Now perpetuall impriſonment: Then, upon paying the fine, no corporall puniſhment was to be inflicted; But now, infamous puniſhment with the loſſe of blood, and all other circumſtances that may aggravate it. See now what times we are fallen into, when that Libelling (if it were ſo) againſt Prelates onely, ſhall fall higher, then if it touched *Kings* & Princes.

That which I have to ſpeake of next, is this: The Prelates finde themſelves exceedingly agrieved and vexed againſt what we have written concerning the uſurpation of their calling, where indeed we declare their calling not to be *Jure Divino*. I make no doubt, but there are ſome Intelligencers or Abbettors within the hearing, whom I would have well to know and take notice of what I now ſay. I here in this place make this offer to them, That if J may be admitted a faire diſpute, on faire termes, for my cauſe; that I will maintaine, and doe here make the challenge againſt all the Prelates in the *Kings* Dominions, and againſt all the Prelates in Chriſtendome, (let them take in the Pope, and all to help them) that their calling is not *Jure Divino*. I will ſpeake it againe; I make the challeng againſt all the Prelates in the *Kings* Dominions, and all Chriſtendome to maintaine, that their calling is not *Jure Divino*. If I make it not good, let me be hanged up at the Hall-Gate: Whereupon the people gave a great ſhout.

The next thing that I am to ſpeake of, is this: The Prelates find themſelves exceedingly agrieved and vext againſt what I have written in point of Law, concerning their Writs and Proces, That the ſending forth of Writs and Proces in their owne name, is againſt all Law and Iuſtice, and doth entrench on his Majeſties Prerogative Royall, and the Subjects Liberties. And here now I make a ſecond challeng againſt all the Lawyers in the *Kingdom* in way of fayre Diſpute, That I will maintaine, the Prelates ſending forth of VVrits and Proces in their owne names, to be againſt all

Law and Iuſtice, and entrencheth on his Majeſties Prerogative Royall, and ſubjects Liberty. Leſt it ſhould bee forgotten, I ſpeake it againe, I here challeng all the whole Society of the Law upon a faire diſpute to maintaine, that the ſending forth of Writs and Proces in the Prelates owne names, to be againſt all Law and Iuſtice, and entrencheth on the Kings Prerogative Royall, and the Subjects Liberty. Jf I be not able to make it good, let mee bee put to the tormentingeſt death they can deviſe.

Wee praiſe the Lord, wee feare none but God and the King: Had we reſpected our Liberties, we had not ſtood here at this time: it was for the generall good and Liberties of you all that we have now thus farre engaged our own Liberties in this cauſe. For did you know, how deeply they have entrenched on your Liberties in point of Poperie; If you knew but into what times you are caſt, it would make you looke about you: and if you did but ſee what changes and revolutions of perſons, cauſes and actions, have beene made by one man, you would more narrowly looke into your priviledges, and ſee how farre your Liberty did lawfully extend, and ſo maintaine it.

This is the ſecond time that I have beene brought to this place, who hath beene the Author of it, I thinke you all well know: For the firſt time, if I could have had leave giv̄e me, I could eaſily have cleered my ſelf of that which was then laid to my charge: As alſo I could have done now, if I might have beene permitted to ſpeake That booke for which I ſuffered formerly, eſpecially for ſome particular words therein written, which I quoted out of Gods Word and ancient Fathers, for vvhich notwithſtanding they paſſed Cenſure on me; That ſame booke vvas twice licenſed by publicke Authoritie, and the ſame words I then ſuffered for, they are againe made uſe of, and applied in the ſame ſence by Heylin in his booke lately printed, and dedicated to the King, and no exceptions taken againſt them, but are verie well taken.

Aye (ſaid Dr. Baſtwicke) and there is another Booke of his licenſed, vvherein hee railes againſt us three at his pleaſure; And againſt the Martyrs that ſuffered in Queen Maries dayes, calling them Schiſmaticall Hereticks, & there is another Booke of Pocklingtons licenſed; they be as full of lyes as doggs be full of fleas, but were the preſſes as open to us as they are to them, vve vvould pay them, and their great Maſter that upholds them, and charge them with notorious Blaſphemie. *Dr. Baſtwicke.*

Said Mr. Prynne, You all at this preſent ſee, there be no degrees of men exempted from ſuffering: Here is a Reverend Divine for the ſoule, a Phiſition for the bodie, and a Lavvyer for the Eſtate: I had thought they would have let alone their owne Society, and not have meddled with any of them. And the next (for ought I know) may be a Biſhop. You ſee they ſpare none of what Society or calling ſoever, none are exempted that croſſe their owne ends. Gentlemen, looke to your ſelves; If all the Martyrs that ſuffered in Queen Maries dayes, are accounted and called Schiſmaticall Hereticks and Factious Fellowes: What ſhall we looke for? Yet ſo they are called in a Booke lately come forth under Authoritie. And ſuch Factious Fellowes are wee, for diſcovering a Plott of Poperie. Alas poore England, what will become of thee, if thou looke not the ſooner into thine owne Priviledges, and maintaineſt not thine owne lawfull Libertie? Chriſtian people: I beſeech you all, ſtand firme, and be zealous for the cauſe of God, and his true Religion, to the ſhedding of your deareſt blood, otherwiſe you will bring your ſelves, & all your poſterities, into perperuall bondage and ſlavery. *M. Pryn.*

Now. the Executioner being come, to ſeare him and cut of his eares, Mr. Prynne ſpake theſe words to him: Come friend, Come, burne mee, cut mee, I feare not. J have learn'd to feare the fire of Hell, and not what man can doe unto mee: Come ſeare mee, ſeare mee, J ſhall beare in my bodie the markes of the Lord Ieſus: Which the bloody Executioner performed with Extraordinary Cruelty, Heating His Iron Tvvice to Burne One Cheeke: And cut one of his eares ſo cloſe, that hee cut off a piece of his Cheeke. At which exquiſit torture Hee never mooved with his body, or ſo much as changed his Countenance,

but ſtill lookt up as well as he could towards Heaven, with a ſmiling countenance, even to the aſtoniſhment of all the beholders. And uttering (aſſoone as the Executioner had done) this Heavenly ſentence: *The more I am beaten downe, the more am I lift up.* And returning from the execution in a boate made (as I heare) theſe two verſes by the way on the Two Characters branded on his Cheekes.

S.L. STIGMATA LAUDIS.

STIGMATA maxillis bajulans inſignia LAVDIS
Exultans reuneo, victima grata Deo.

Which one ſince thus Engliſhed:

S.L. LAUDS SCARS.

Triumphant I returne, my face deſcries,
LAUDS ſcorching SCARS, Gods gratefull ſacrifice.

Mr. Burtons

Mr. Burtons heavenly and most comfortable Speech, which he made at the time of his suffering, both before, and while he stood in the Pillary, which was something distant from the other double Pillary, wherein Dr. Bastwick and Mr. Prynne stood.

THE night before his suffering, about eight a clock, when he first had certaine notice thereof, upon occasion of his Wives going to aske the Warden, whither her Husband should suffer the next day, immediately he felt his spirits to be raysed to a farre higher pitch of resolution and courage to undergoe his sufferings, then formerly he did, so as he intreated the Lord to hold up his spirits at that heigth all the next day in his sufferings, that he might not flagg nor faint, least any dishonour might come to his Majestie or the cause: And the Lord heard him. For all the next day in his suffering (both before and after) his spirits were carried aloft as it were upon Eagles wings (as himselfe said) farre above all apprehension of shame or paine.

The next morning (being the day of his sufferings) hee was brought to VVestminster, and with much cheerefullnes beeing brought into the Pallace-yard unto a Chamber that looked into the Yard, where he viewed three Pillaries there set up: Me thinkes (said hee) I see Mount Calvery, where the three Crosses (one for Christ, and the other two for the two theeves) were pitched: And if Christ were numbred among theeves, shall a Christian (for Christs cause) thinke much to be numbred among Rogues, such as wee are condemned to be? Surely, if I be a Rogue, I am Christs Rogue, and no mans. And a little after, looking out at the casement towards the Pillary, hee sayd: I see no difference betweene looking out of this square window and yonder round hole (poynting towards the Pillary) hee said: It is no matter, of difference to

an honest

an honeſt man. And alittle after that, looking ſomewhat Wiſtly upon his wife, to ſee how ſhee did take it; ſhee ſeemed to him to be ſomething ſadd; to whome he thus ſpake: Wife, why art thou ſoe ſadd? To whome ſhe made anſwer; Sweet heart I am not ſadd: No ſaid hee? See thou bee not, for I would not have thee to diſhonour the day, by ſhedding one teare, or fetching one ſigh for behold therfore thy comfort my triumphant Chariot, on the which I muſt ride for the honour of my Lord and Maſter: And never was wedding day ſoe welcome and joyfull a day, as this day is; and ſo much the more, becauſe I have ſuch a noble Captaine and Leader, who hath gone before mee with ſuch undauntednes of Spirit that hee ſaith of himſelfe, I gave my backe to the ſmiters, my cheekes to the nippers, they pluckt off the haire, I hidd not my face, from ſhame and ſpitting, for the Lord God will helpe mee; therefore ſhall I not be confounded, therefore have I ſet my face like a flint, and I know I ſhall not be aſhamed. At length being carried toward the Pillary, hee mett Dr. Baſtwicke at the foot of the Pillary, where they lovingly ſaluted and embraced each other; and parting a little from him, hee returned (ſuch was the ardency of his affection) and moſt affectionately embraced him the ſecond time, being heartily ſorry hee miſſed Mr. Prynne, who was not yet come before hee was gonne up to his Pillary, which ſtood alone next the ſtarre-Chamber, and about halfe a ſtones caſt from the other double Pillary, wherein the other two ſtood: ſo as all their faces looked Southward, the bright Sun al the while for the ſpace of two howers ſhining upō them: Being ready to be put into the Pillar ſtanding upō the Scaffold, he ſpied Mr. Prynne new com to the Pillary, & Dr. Baſtwicke in the Pillary, who then haſted of his band, and called for a Handkercher, ſaying, what ſhall I be laſt or ſhall I be aſhamed of a Pillary for Chriſts, who was not aſhamed of a Croſſe for mee? Then being put into the Pillary, he ſaid: Good people, I am brought hither to be a ſpectacle to the world, to Angles, and men; And howſoever I ſtand here to undergoe the puniſhment of a Rogue, yet except to bee a faithfull ſervant to Chriſt, & aloyall Subject to the King, be the property of a rogue, I am no Rogue. But yet if to bee Chriſts faithfull Servant, and the Kings loyall Subject, deſerve the puniſhment of a Rogue, I glory

in it,

In it, and I bleſſe my God, my conſcience is cleare, & is not ſtained with the guilt of any ſuch crime, as I have beene charged with, though otherwiſe I confeſſe my ſelfe to be a man ſubject to many frailties and humane infirmities. Jndeed that Booke intiteled, An Apology of an Appeale with ſundry Epiſtles, and two Sermons, for God and the King, charged againſt me in the Information, I have and doe acknowledge (the miſprinting excepted) to be mine, and will by Gods grace never diſclaime it whilſt I have breath within mee. After a while, hee having a Noſegay in his hand, a Bee came and pitched on the Noſegay, and began to ſuck the flowers very ſavourly, which hee beholding and well obſerving, ſaid; Doe yee not ſee this poore Bee? She hath found out this very place to ſuck ſweetnes from theſe flowers; And cannot I ſuck ſweetnes in this very place from Chriſt? The Bee ſucking all this while, and ſo tooke her flight. By and by, hee tooke occaſion from the ſhining of the Sunne, to ſay, You ſee how the Sunne ſhines upon us, but that ſhines as well upon the evill as the good, upon the juſt and unjuſt, but that the Sonne of righteouſne (Jeſus Chriſt, who hath healing under his wings) ſhines upon the ſoules and conſciences of every true beleever onely, and no clowd can bide him from us, to make him aſhamed of us, no not of our moſt ſhamefull ſufferings for his ſake: And why ſhould wee be aſhamed to ſuffer for his ſake who hath ſuffered for us; All our ſufferings be but fleabitings to that hee endured, hee endured the Croſſ, and deſpiſed the ſhame, and is ſet on the right hand of God: Hee is a moſt excellent patterne for us to looke upon, that treading his ſtepps, and ſuffering with him, we may be glorified with him. And what can we ſuffer, wherein hee hath not gone before us even in the ſame kinde? Was hee not degraded, when they ſcornefully put on him a purple Robe, a Reed into his hand, a thorny Crowne upon his head, ſaluting him with Hayle King of the Jewes, & ſo diſrobed him againe? Was not hee deprived, when they ſmote the Shepherd, and the Sheepe were ſcattered? Was not violence offered to his ſacred perſon, when hee was buffited, and ſcourged, his hands and his feet peirced, his head pricked with thornes, his ſide goared with a Speare, &c.? VVas not the Croſſe more ſhamefull, yea and more painfull then a Pillary? VVas not hee ſtript of all he had, when he

was left ſtarke naked upon the Croſſe, the Souldiers dividing his garments, and caſting lots upon his veſture? And was hee not confin'd to perpetual cloſe impriſonment in mans imagination, when his body was layd in a Tombe, and the Tombe ſealed, leaſt hee ſhould breake priſon, or his Diſciples ſteale him away? And yet did hee not riſe againe, and thereby brought deliverance and victory to us all, ſo as we are more then Conquerors through him that loved us? Here then we have an excellent Patterne indeed. And all this hee uttered (and whatſoever elſe hee ſpake) with marvailous alacrity

One ſayd unto Mr. Burton, Chriſt will not be aſhamed of you at the laſt day. Hee replied, Hee knew whom hee had beleved, and that Chriſt was able to keep that he had committed to him againſt that day. One aſked him how hee did? Hee ſaid, never better, I bleſſe God, who hath accounted mee worthy thus to ſuffer. The Keeper keeping of the people from preſſing neere the Pillary; hee ſayd, Let them come and ſpare not, that they may learne to ſuffer. This ſame Keeper, being weary, and ſitting him downe, aſked Mr. Burton, if he were vvell, and bad him be of good comfort. To vvhome he replied, Are you well? If you be well, I am much more, and full of comfort, I bleſſe God. Some aſked him, if the Pillary were not uneaſy for his neck and ſhoulders. Hee anſwered: How can Chriſts yoake be uneaſy? This is Chriſts yoake, and hee beares the heavier end of it, and I the lighter, and if mine were to heavy, hee would beare that to. O good people, Chriſt is a good and ſweet Maſter, & worth the ſuffering for! And if the vvorld did but knovv his goodnes, & had taſted of his ſvveetnes al vvould come and be his ſervants; and did they but knovv vvhat a bleſſed thing it vveare to beare his yoake, *O* vvho vvould not beare it? The Keeper going about to eaſe the Pillary by putting a ſtone or a brick batt betweene, Mr. Burton ſaid, trouble not your ſelf, I am at very good eaſe, and feele no wearines at all: And eſpying a young man at the foote of the Pillary, and perceiving him to looke pale on him: Hee ſaid Sonne, Sonne, what is the matter you looke ſo pale? I have as much comfort as my heart can hold, and if I had need of more, I ſhould have it. One aſked him a while after, if he would drinke ſome *aqua vitæ*. To whome he replied, that he neded it not; for I

have

have, sayd hee, (laying his hand upon his breast) the true water of life, which like a well doth spring up to eternall life. Pawsing a while, he sayd with a most cheerefull & grave countenance, I was never in such a Pulpit before, but little doe ye know (speaking to them that stood about him) what fruits God is able to produce frō this drye tree; They looking stedfastly upon him, he sayd, Marke my words, and remember them well, I say, Little doe you know, what fruites God is able to produce from this dry tree, I say, remember it well, for this day will never be forgotten; and through these holes (poynting to the Pillary, God can bring light to his Church. The Keeper going about againe to mend the Pillary, hee sayd, Doe not trouble your self so much: But indeed we are the troublers of the world. By & by after, some of them offering him a cup of wine; He thanked them, telling them, he had the vvine of consolation vvithin him, & the joyes of Christ in possession, vvhich the world could not take away from him, neither could it give thē unto him. Then he looked towards the other Pillary, and making a signe with his hand, cheerefully called to Dr. Bastwicke, and Mr. Prynne, asking them, how they did. VVho answvered, Very vvell. A vvoman said unto him, Sr. every Christian is not vvorthy this Honour, vvhich the Lord hath cast upon you this day. Alas (said he) vvho is vvorthy of the least mercy? But it is his gracious favour & free gift, to account us vvorthy in the behalf of Christ to suffer any thing for his sake? Another vvoman said, There are many hundreds vvhich by Gods assistance vvould vvillingly suffer, for the cause you suffer for this day. To vvhom he said, Christ exalts all of us that are ready to suffer afflictions for his Name vvith meeknes & patience: But Christs military discipline in the use of his spirituall vvarfare in point of suffering, is quite forgotten, and vve have in a maner lost the povver of Religion, in not denying our selves, and followving Christ as vvell in suffering as in doing. After a vvhile Mr. Burton calling to one of his freinds for a Handkercher, returned it againe, saying, It is hott, but Christ bore the burthen in the heate of the day; Let us allwayes labour to approove our selves to God in all things, and unto Christ, for therein stands our happines, come of it what will in this world.

A Christian friend sayd to Mr. Burton, The Lord strengthen you. To whome hee replied, I thanke you, and I blesse his name hee strengthens mee. For though I am a poore sinfull wretch, yet I blesse God for my innocent conscience in any such crime as is laid against me; and were not my cause good, and my conscience sound, I could not enjoy so much unspeakeable comfort in this my suffering as I do, I blesse my God. Mris. Burton sends commendation to him by a friend: Hee returned the like to her, saying Commend my love to my wife, and tell her, I am hartely cheere full, and bidd her remember what I sayd to her in the morning namely, That she should not blemish the glory of this day with on teare, or so much as one sigh. She returned answer, that shee was glad to heare him so cheerefull; and that shee was more cheerefull of this day, then of her wedding day. This answere exceedingly rejoyced his heart, who thereupon blessed God for her, and sayd of her, Shee is but a young Souldier of Christs, but shee hath already endured many a sharp brunt, but the Lord will strengthen her unto the end: And hee having on a payre of new gloves, shewed them to his freinds there about him, saying, My wife yesterday of her one accord bought mee these wedding gloves, for this is my wedding day.

Many freinds spake comfortably to Mr. Burton, and hee againe spake as comfortably to them, saying I blesse my God that called mee forth to suffer this day. One said to him, Sr. by this Sermon (your suffering) God may convert many unto him. Hee answered. God is able to doe it indeed. And then he called againe to Dr. Bastwicke and Mr. Prynne, asking them how they did. Who answered as before. Some speaking to him concerning that suffering of shedding his blood: He answered, What is my blood to Christs blood? Christs blood is a purging blood, but mine is corrupted & polluted with sin. One freind asked another standing neere Mr. Burton, If there should bee any thing more done unto him; Mr. Burton overhearing him answered why should there not be more done? For what God will have done, must bee accomplished. One desiring Mr. Burton to be of good cheere. To whome hee thus replied: if you knew my cheere, you would be glad to be partaker with mee; for I am not alone, neither hath God left me alone in all my sufferings

rings and close imprisonment since first I was apprehended. The Halbertmen standing round about, one of them had an old rusty Halbert, the Iron whereof was tacked to the staffe with an old crooked naile; which one observing, and saying, What an old rusty Halbert is that? Mr. Burton said, This seemes to mee to be one of those Halberts, which accompanied Iudas when he went to betray and apprehend his Master. The people observing Mr. Burtons cheerefulnes and courage in suffering, rejoyced, and blessed God for the same. Mr. Burton said againe, I am perswaded that Christ my Advocate, is now pleading my cause at the Fathers right hand, and will judge my cause (though none be found here to plead it) and will bring forth my righteousnes as the light at noone-day, & cleere my innocency in due time. A freind asking Mr. Burton, if he would have beene without this particular suffering. To whom hee sayd, No not for a world. Moreover, hee sayd, that his conscience the discharge of his Ministeriall duety and function, in admonishing his people to beware of the creeping in of Popery & Superstition, exhorting them to sticke close unto God & the King in duties of obedience, was that which first occasioned his sufferings, & sayd, as for this truth I have preached, I am ready to seale it with my blood, for this is my Crowne both here and hereafter. I am jealous of Gods honour, and the Lord keepe us that wee may doe nothing that may dishonour him, either in doing or suffering, God can bring light out of darkenes, and glory out of shame: And what shall I say more? I am like a Bottle which is so full of liquor, that it cannot runne out freely; So I am so full of joy, that I am not able to expresse it.

In conclusion, some told him of the approach of the Executioner, and prayed God to strengthen him. Hee sayd, I trust he will, why should I feare to follow my Master Christ, who sayd, I gave my backe to the smiters, and my cheeke to the nippers, that plucked of my haire, I hidde not my face from shame and spitting, for the Lord God will help mee, therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed.

When the Executioner had cut off one eare, which hee had cut deepe and close to the head in an extraordinary cruell manner: Yet this Champion of Christ never once mooved or stirred for it, though he had cut the veyne, so as the blood ranne streaing downe upon the Scaffold, which divers persons standing about the Pillary seeing, dipped their handkerchers in, as a thing most precious, the people giving a mournefull shout, and crying for the Chirurgion, whom the crowd & other impediments for a time kept off, so that hee could not come to stopp the blood; This Patient all the while held up his hands, and sayd, Be content, it is well, blessed be God. The other eare being cut no lesse deepe, hee then was freed from the Pillary, and come downe, where the Chirurgeon waiting for him, presently applyed remedy for stopping the blood after a large effusion thereof, yet for all this hee faynted not, in the least manner, though through expense of much blood hee waxed pale. And one offering him a little wormewood water; he sayd, it needs not, yet through importunity he onely tasted of it, and no more, saying, his Master Christ was not so well used, for they gave him gall and veniger, but you give me good strong water to refresh me, blessed be God. His head being bound up, two Freinds ledd him away to an house provided for him in Kings Street, where being set downe, and bidd to speake little, yet he sayd after a pawse, This is too hott to hold long: Now least they in the roome, or his wife should mis-take, and thinke he spake of himselfe concerning his paine, hee sayd, I speake not this of my self: for that which I have suffered is nothing to that my Saviour suffered for mee, who had his hands & feete nayled to the Crosse: And lying still a while, hee tooke Mr. Prynnes sufferings much to heart, and asked the people how he did; for (sayd he) his sufferings have beene great. He asked also how Dr. Bastwicke did, with much compassion and griefe, that hee (being the first that was executed) could not stay to see how they two fayred after him. His wife being brought to him, behaved herself very graciously towards him, saying, Wellcome Sweet heart, wellcome home. He was often heard to repeate these words: The Lord keepe us that we doe not dishonour him in any thing.

AMEN.

THUS Christian Reader, you have heard the Relation of such a Censure (and the Execution thereof) as I dare say, all circumstances layd together, cannot be paralleld in any age of man throughout the Christian world, and I thinke I may take in even the World of Pagans and Heathens to it. Which though it be not drawen up in so elegant a straine as it was delivered & deserved, nor all the Heavenly words and eloquent speeches recorded, which were uttered by these Three Worthies of the Lord, both in the presence of the Lords themselves at their Censure, and also at the place of Execution: Yet I earnestly beseech you in the bowels of Iesus Christ, that you doe not in the least manner under-value the glory and dignity, either of the persons, or the cause, but rather lay the blame upon the rudenes and meane capacity of the Composer, who is an unfeyned Well-wisher to them both.